

SECOND YEAR

TEXTBOOK



HOMILETICS II

Sermon Preparation &
Preaching

DELIVERANCE BIBLE INSTITUTE

Homiletics II

Sermon Preparation & Preaching

Introduction: Review of Homiletics I.....	2
Ch. 1: Biblical Pattern for Preaching.....	8
Ch. 2: Sermon Organization.....	14
Ch. 3: The Introduction & Conclusion.....	25
Ch. 4: Proper Use of the Text (Hermeneutics).....	27

Introduction: Review of Homiletics I

Homiletics II will build upon the foundation set in *Homiletics I*. *Homiletics II* will re-emphasize:

- The Importance and Usefulness of Organization
- How to Outline Scripture
- How to Properly Treat the Text and Interpret Scripture.

Homiletics II will begin with a review of *Homiletics I*.

I. Introduction to Homiletics

A. What is Homiletics?

- Homiletics is... *The science or art of religious discourse or preaching.*
- How to prepare sermon outlines and preach.
- The preaching of one central theme (the Biblical pattern.)

B. What is Preaching?

- *The spoken communication of Divine truth with a view to persuasion.*
- Preaching is God's method to reach the lost souls of men
I Corinthians 1:21—*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

- Preaching is all about God's Word. II Tim. 4:2 “**PREACH THE WORD**”
- The preacher's authority is found in the authority of the Word of God.

Romans 1:16—*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

II. The Importance of Holy Ghost Empowered Preaching I Cor. 2:4,5

- The anointing breaks the yoke. Isaiah 10:27; 61:1

This class involves the preparation and presentation of a sermon. We must always remember the absolute necessity of the

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HOMILETICS II

anointing of the Holy Ghost in the life of the preacher. The preacher must be endued with power of the Holy Ghost. Study and preparation with the anointing of the Holy Ghost will not complete the ministry of the preacher in the pulpit. The goal of this class is to show the importance of study and preparation combined with the anointing of the Holy Ghost.

2 Corinthians 3:6—Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The word “unction” literally means *to smear* in New Testament Greek. *Unction* refers to the saturating presence of God that helps men preach with power and authority.

III. The Study of God’s Word

- Why Study? 2 Tim. 2:15; Jer. 31:5; II Peter 1:20; I Cor. 2:13
- I Cor. 12:13 compared with Ephesians 1:22-23.

A good way to study a Scripture is to break it down into main phrases of the text. You can then study each main thought of the text separately. The plan of the effective preacher is to share one portion of truth at a time. Separating the Scripture into parts will help you to preach on part of the Scripture and then go on to the next part and build the sermon on the whole text one piece at a time.

IV. The Delivery of the Sermon

- Preaching is not a performance but it is still public speaking requiring skill.
- Maintain Eye contact, avoid nervous habits, use proper diction, be passionate, and be ACTIVE.

The preacher should be himself during the delivery of the sermon. Do not try to imitate other preachers. You should never try to be someone else behind the pulpit. Some try to imitate the actions and motions of other preachers thinking this will some how make them appear more spiritual or be more effective. This is not an effective way to preach the Gospel. The best way to preach is to be you. God called YOU to preach!

Eye contact is crucial to good sermon delivery. Proper diction is necessary for a clear delivery of the sermon, as well.

V. The Qualifications of the Preacher

- The scope of the preacher’s qualification is MENTAL, MORAL & SPIRITUAL
- Christian, Holy Ghost Filled, Called, Student of the Bible., man of prayer, clean in life, physically & mentally fit for

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HOMILETICS II

service I Cor. 4:13; Acts 1:8; Romans 10:15; II Timothy 2:15;
I Thessalonians 5:17; Eccl. 9:10

The preacher must be called of God. The call of God is an inner conviction given by the Holy Ghost, confirmed by the Word of God and confirmed by the Body of Christ.

VI. Christian Preaching: Matter, Manner, Mission

- The Matter of Preaching is DIVINE TRUTH (Tells us *what* to preach.)
- The Manner of Preaching is SPOKEN COMMUNICATION (Tells us *how* to preach.)
- The Mission of Preaching is to with a VIEW TO PERSUASION. (Tells us *why* we preach.)
 - The salvation of souls, Spiritual growth, Produce faith, Instruct the church, Encourage Believers, Bring to a point of decision (persuasion)

VII. The Theme & Thesis

- Effective communication demands a single theme
- The theme is the subject upon which the preacher preaches.
EXAMPLE: "*Unbelief in the Believer.*"
- The thesis statement is the one complete sentence that will define the subject to be preached.
- John 11:33-35,42 THESIS STATEMENT: *The unbelief of man grieves the heart of God.*

A. EFFECTIVE COMMUNICAITON DEMANDS A SINGLE THEME.

The theme refers to the main subject of the sermon. It is the main thought or idea that is to be communicated to the people. The theme will answer the question, "What am I talking about?" The theme is simply the subject the sermon is going to be about.

What is God's message for the people today? Your theme should be the answer to that question.

The theme should never be only one word. Single words are too vague to form a complete and concise theme. The preacher's subject must be narrowed down and form a complete and definite thought. For example, there are so many aspects of love that could be preached in a sermon. You need to know what part of love you intend to preach for your current sermon. The theme should narrowly define the subject to be preached.

Remember, as a rule, the text should naturally suggest the chosen theme. The theme should be drawn from the text that is to be preached. The Word should always be the foundation for the sermon.

B. THE THESIS STATEMENT COMPLETES THE THEME.

"Thesis statement" refers to a complete sentence that will define the subject to be preached. A thesis statement is the entire sermon stated in one complete sentence.

A subject cannot stand alone and alone it cannot be clearly understood. A subject needs a complement to be complete. A complete sentence needs both a subject and a predicate. The thesis statement will add a predicate to the theme or subject. The thesis statement declares what you are going to say about your theme.

The theme answers the questions, "What am I going to say?" The thesis statement answers the questions, "What am I going to say, about the theme?"

EXAMPLE OF A THEME: "Winning Youth to Christ"

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HOMILETICS II

EXAMPLE OF A THESIS STATEMENT: "You can win your youth to Christ."

VIII. The Text

A. Meaning of the Text

The text is the foundational Scripture upon which the sermon is built. The theme should be naturally drawn from the text. (Luke 4:16-20; Neh. 8:8; II Tim. 4:2).

- **Complimentary texts:** John 10:7; Romans 5:2/ Isaiah 26:; Phil. 4:7
- **Contrasting texts:** Heb. 12:29; I John 4:8 / II Sam. 24:4; Heb. 10:31
- **Parallel texts:** The if's of John 11 (9,10,12,21,40) / "I have sinned" Ex. 9:27; Nu. 22:34; I Sam. 15:24; Matthew 27:4

B. Treatment of the Text

a. The Expository Sermon Outline

The Expository Sermon concerns itself with the complete "paragraph" which most usually includes several verses, an entire chapter or even an entire book. Literally, the most complete expository sermon would concern itself with the entire Bible! The divisions in an expository sermon outline are formed by the words of the text (which should be, concerning length, the entire paragraph and not a portion of it.) The goal of the expository sermon is to **thoroughly** "expose" the text. In the expository sermon much more attention is given to context: surrounding verses, historical setting, author's intent, relevant Biblical customs, original language details, etc. This empowers the expository preacher to give the complete sense of meaning to his text.

b. The Textual Sermon Outline

The Textual Sermon outline is a mini expository outline. Where the expository sermon is concerned with the entire paragraph, the textual sermon concerns itself with a much smaller portion of the paragraph, while still including a complete thought. The proper text for a textual outline could be a sentence from a verse or even two or three verses in length, but rarely is the textual sermon appropriately any longer than that.

The prominent words of the text form the divisions of the sermon. It follows closely to the words of the text, clause by clause. The text is taken apart into manageable portions, for the purpose of a thorough examination of the chosen text.

c. The Textual-Topical Sermon Outline

The divisions of the Textual-Topical Sermon outline are expressed topically, but treated textually. The text itself still provides

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HOMILETICS II

the natural divisions of the sermon—“*treated textually*”. The thoughts contained within those divisions is explained using words that expound on the topic. (“*expressed topically*”) The divisions are formed as in a textual sermon, but those divisions are then expressed in the words of the preacher in such a way that it brings unity to the sermon and complements the theme.

d. The Topical Sermon Outline

The topical sermon is founded on the theme of the text, rather than the words of the text. The theme is most prominent in a topical sermon. The divisions of the topical sermon are formulated by the preacher—which should be based on the theme.

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Study Questions One: Introduction: Review of *Homiletics I*

1. What is the definition of Homiletics?
2. What is the definition of Preaching?
3. What was Paul's instruction to Timothy in 2 Timothy 4:2?
4. Memorize and write out verbatim 2 Timothy 4:2.
5. What is "the power of God unto salvation"?
6. Memorize and write out verbatim Romans 1:16.
7. What is the definition of unction?
8. Why study? (Use an appropriate Scripture reference along with your answer.)
9. Since Christian preaching is not a theatrical importance, why is necessary to develop pulpit "skills"?
10. According to our definition of preaching, what are the three aspects of Christian preaching?
11. What is the thesis statement?

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HOMILETICS II

12. Specifically, what is the foundation upon which a sermon is built?

13. Name the three main types of sermon outlines.

Quiz One: Introduction: Review of *Homiletics I*

1. What is the definition of Homiletics?

2. What is the definition of Preaching?

3. Write verbatim 2 Timothy 4:2 from memory.

4. Write verbatim Romans 1:16 from memory.

5. What is the definition of unction?

6. Why study? (Use an appropriate Scripture reference along with your answer.)

7. What is the thesis statement?

8. Specifically, what is the foundation upon which a sermon is built?

9. Name the three main types of sermon outlines.

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Ch. 1: Biblical Pattern for Preaching

I. What do we know about preaching?

Find class recording, notes on it for this section. __>
Neh. 6:7

- Teaching and Preaching are distinct but go hand in hand. Matt. 11:1
- John the Baptist preached the baptism of repentance for the remission of sins. Mark 1:4
- A major reason Christ came was to preach. Mark 1:38
- The preacher must be SENT. Mark 3:14; Romans 10:15
- The Gospel must be preached EVERYWHERE to EVERYONE without exception. Mr 16:15; Rom. 1:15; 2 Cor. 10:16; Gal. 1:16; Rev. 14:6; Matt. 10:7
- Where and what we preached must be inspired by the Holy Ghost. Acts 16:6,10; I Cor. 1:17; 2Co 2:12; Gal. 2:2; Jonah 3:2; Isa. 61:1
- Christ must be preached. Acts 17:3; I Cor. 1:23; 2 Cor. 4:5; Phil. 1:15,16
- We must preach the Word. Romans 10:8; 2 Tim. 4:2
- They that preach the Gospel should live of the Gospel. I Cor. 9:14
- The preacher's duty and burden is to preach. I Cor. 9:16; Eph. 3:8
- The Gospel is to be free. I Cor. 9:18
- The preacher preaches and leaves the results and glory to God. I Cor. 15:11
- The preacher must preach TRUTH. Gal. 1:8,9
- The goal of preaching is EDIFICATION and CHANGED LIVES. Col. 1:28

Luke 4:18; 9:60; Ac 5:42; 10:42; 14:15; 15:21; Ro 15:20

II. UNITY (ONE THEME) OF BIBLICAL SERMONS

EFFECTIVE COMMUNICATION DEMANDS A SINGLE THEME.

The theme refers to the main subject of the sermon. It is the main thought or idea that is to be communicated to the people.

The subject will answer the question: "What am I talking about?"

- The theme or subject is simply what the sermon is going to be about. What is the message that God has for the people? This one message or subject is what is called the theme.

The subject of a sermon should never be only one word.

- Single words are too vague to form a complete and concise subject. Single words like worship, faith and love are too broad for a sermon subject. The subject needs to be narrowed down to form a complete thought. For example, there are so many aspects of love that could be preached in a sermon. You need to know what part of love you intend to preach for one sermon. The theme should narrowly define the subject to be preached.

Remember as a rule the text naturally suggests the theme. The theme should be drawn from the text that is to be preached. The Word should always be the foundation for the sermon.

> What is the thesis statement?

This term is used to refer to the one complete sentence that will define the subject to be preached. It is the entire sermon described in one complete sentence.

The thesis statement completes the subject.

A subject can not stand alone. A subject needs a complement to be complete. A complete sentence needs both a subject and a predicate. The thesis statement will add a predicate to the subject. You need to know what you are going to say about your subject.

The subject answers the question: What am I going to say?

The thesis statement answers the question: "What am I going to say, about what I am going to say?"

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HOMILETICS II

EXERCISE: Identify the main theme of each of the following texts and then identify some of their subthemes.

John 10:7-10; Psalm 14:1; John 14:6;

III. ORGANIZATION OF BIBLICAL SERMONS

A. Peter's Sermon on the Day of Pentecost **Acts 2:14-41**

Text: Vs. 17-21 (Quotation from Joel) Joel 2:28-32

The sermon had a textual foundation

Title: "Jesus is the Messiah"

Introduction: Vs. 14-16 He called the attention of the people

I. JESUS FULFILLED GOD'S PLAN (Vs. 22-24)

- A. Jesus was approved of God
 - 1. By miracles, wonders and signs
 - 2. The work of God
- B. The crucifixion was according to God's plan.
- C. The resurrection was fulfilled according to prophecy.
- D. According to the foreknowledge of God

II. JESUS FULFILLED DAVID'S PROPHECY (Vs. 25-31)

- A. David was a prophet of God.
- B. Christ to sit on David's throne.
- C. Resurrection of Christ was foretold by David.

III. JESUS FULFILLED THE PLAN OF GOD AS THE EXALTED CHRIST

(Vs. 32-36)

- A. This Jesus hath God raised up.
- B. Jesus is exalted on the Right hand of God.
- C. Jesus is Lord and Christ.

Conclusion: vs. 37- 40

Results - pricked in their heart (conviction)

Application - call to repent and be baptized

Many responded - 3000 souls saved

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HOMILETICS II

B. Jesus' Preaching

	Matthew	5:1 - 7:29	Luke
Sermon on the mount 6:17-49			
The 12 commissioned	10:1-42	Mark 6:6-13	
About John the Baptist	11:2-30	Luke 7:18-35	
A house divided	12:22-50	Mark 3:20-30	
Parables by the sea	13:1-53	Luke 8:4-21	
Kingdom greatness	18:1-35	Mark 9:33-50	
Authority of Christ	21:23-22:14	Luke 20:1-19	
Woes to leaders	23:1-39	Mark 12:38-40	
The end of time	24:1-26:2	Mark 13:1-37	
Upper room discourse	26:26-35	John 13:1-17:26	
Parables by the sea	Mark 4:1-34	Matthew 13:1-53	
Traditions of men	7:1-23	Matthew 15:1-20	
Warnings	9:30-50	Matthew 18:1-35	
Concerning divorce	10:1-12	Matthew 19:1-12	
Return of Christ	13:1-37	Luke 21:5-36	
Sermon on the plain	Luke 6:17 - 7:1	Matthew 5:1 - 7:29	
About John the Baptist	7:18-35	Matthew 11:2-30	
Parables by the sea	8:4-21	Matthew 13:1-53	
Seventy Sent	10:1-24	Matthew 10:1-42	
How to pray	11:1-13	Matthew 6:5-15	
A house divided	11:14-36	Mark 3:2-31	
Pharisees rebuked	11:37-54	Mark 7:1-23	
God cares	12:1-13:9	Matthew 10:5-33	
Discipleship	14:25-35	Matthew 10:34-42	
The lost parables	15:1-16:31	John 9:35 - 10:21	
The second coming	17:20-37	Matthew 24:32-51	
Parables on prayer	18:1-14	Luke 11:1-13	
The end of time	21:5-36	Matthew 24:1-26:2	
Meets Nicodemus	John 3:1-21	Romans 6:1-14	
Woman at the well	4:5-38	Colossians 3:16	
His equality with God	5:17-47	Matthew 28:18-20	
Bread of Heaven	6:26-58	John 8:12-59	
Light of the world	8:12-59	John 6:26-58	
The good shepherd	9:35-10:21	Luke 15:1-10	
Son of God	10:22-39	Matthew 25:31-46	
Upper room discourse	13:1-17:26	Matthew 26:26-35	

C. Paul's Sermons

1. Before Felix
2. At Antioch

Ac 9:20; 13:16-43

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HOMILETICS II

Study Questions Two: Ch. 1: The Biblical Pattern for Preaching

1. Isaiah 61:1, what is the Messiah anointed to preach? And what N.T. verse quotes Isaiah?
2. In Jonah 3:2, what instruction concerning preaching did God give Jonah?
3. What does Matthew 10:7 tells us to preach?
4. What did John the Baptist preach in Mark 1:4?
5. To whom does Mark 16:15 tells us we should preach?
6. What did Paul preach to the Gentiles according to Ephesians 3:8?
7. Paul declares in Colossians 1:28 a reason for preaching, warning and teaching every man. What is the reason given?
8. In your own words explain the meaning of 2 Timothy 4:2.
9. What did the angel in Revelation 14:6 preach?
10. Complete the statement: *Effective communication demands*
_____.
11. What is the “theme” or “subject” of a sermon? And what is the theme of Romans 1:16?
12. What is the thesis statement of a sermon? Formulate a thesis statement from Romans 1:16.
13. What was Peter’s text in his sermon found in Acts 2:14-41?
14. What was the theme of Peter’s sermon in Acts 2:14-41?
- 15-20. The Biblical Pattern for preaching is unity of thought. Preaching should not be random thoughts attached to each other. Beside each reference for a sermon or teaching by Jesus write down what the theme is.
 - a. Matthew 12:22-50

 - b. Matthew 21:23-22:14

 - c. Matthew 24:1-26:2

Deliverance Bible Institute
HOMILETICS II

d. Matthew 26:26-35 _____

e. Mark 10:1-12 _____

f. Luke 11:1-13 _____
Quiz Two: Ch. 1: The Biblical Pattern for Preaching

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2. To whom does Mark 16:15 tells us we should preach?
3. Paul declares in Colossians 1:28 a reason for preaching, warning and teaching every man. What is the reason given?
4. In your own words explain the meaning of 2 Timothy 4:2.

5. Complete the statement: *Effective communication demands*
_____.
6. What is the “theme” or “subject” of a sermon?

7. What is the thesis statement of a sermon?

8. What was Peter’s text in his sermon found in Acts 2:14-41?

9. What was the theme of Peter’s sermon in Acts 2:14-41?

Ch. 2: Sermon Organization

INTRODUCTION

“Outlining” is taking what we have learned and then laying it out in an orderly and efficient way so we can understand it better. Doing this will enable the preacher and teacher to impart it to others in a more profound and impacting way. Keep in mind that Scripture is the source of biblical teaching; all we do is tap into it and pour out God’s most precious precepts for all to drink.

Why Should We Make an Outline? Organization is very important to the communication of the Gospel and outlines are essential tools of organization. There are no shortcuts to good Biblical preaching. Outlining will be your primary means of producing **quality**, Bible-centered lessons, talks, and sermons.

There are three major kinds of sermons Expository, Textual, and Topical. It could be said, and logically so, that the textual and topical sermons are merely variations of the expository sermon.

- 1) Expository sermons are those in which the subject, main divisions and most of the details are derived from the text.

The expository sermons is concerned with the “paragraph” instead of merely the verse. This form of sermon may be the surest route to proper interpretation and presentation of Scripture. Homiletics III will more thoroughly explore the expository sermon.

- 2) Textual sermons are those in which the subject and main divisions are derived from the text.

The Textual Sermon is a miniature Expository Sermon covering a few verses, a verse, or part of a verse, but not the whole paragraph. Even though the textual sermon covers fewer verses than the expository sermon, the subject does come from the Bible and each major point comes from those verses. Yes, there is less material from which to get the supporting material, but it still may be possible. The textual sermon is just a shorter form of the expository sermon and covers only a few verses, a verse or part of a verse, but still expounds that shorter portion of Scripture. The value of the textual sermon is in dealing with a manageable portion of Scripture appropriate for the present setting.

- 3) Topical sermons are those in which the subject alone is derived from the text.

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HOMILETICS II

The preacher is instrumental in the organization of the topical sermon. His topic is derived from the text, but how the topic is treated is determined by the preacher.

I. Outlining In General

First, look for a general theme, then sub-themes and ideas, such as where each idea begins and ends, and how it is sustained. Search for the principal themes and the logical order of each sub-idea; then, when you see another principal/primary theme, you can place it in the next category or section.

An outline is basically an aid to help lay out the precepts and reasons of your sermon in a systematic, easy to use and easy to read structure. It helps you as the preacher and another person as the hearer to identify the general ideas and key thoughts of your line of reasoning. The basic consideration is for you to define the main idea and then the subordinate ideas.

- A. **Main Thought:** A structured outline typically uses a descending numbered structure to lay out information.
 - a. **Supporting Concept:** The numbers are in a logical indentation and order to indicate various levels of subsidiary interrelation (describing precepts in a descending logical order from major idea to lesser points from the main ideas).
 - b. **Supporting idea:** Look at it as a “story arc” from your Major Idea, then the supporting ideas, and in each subordinate idea category and the further details thereof.
- B. **How to Construct and Outline:** Basically, you are making a framework with the following components (Main or General Idea):

TEXT: ← The foundation of ANY sermon. What portion of Scripture are you preaching?

THEME: ←Your sermon in one sentence. (Probably completed last in the sermon preparation process. Could include a “Title.”)

INTRODUCTION: An introductory paragraph PREPARING the hearers for what is to be said.

BODY:

- I. **MAJOR POINT ONE**
 - A. SUB THOUGHT “A”
 - B. SUB THOUGHT “B”
- II. **MAJOR POINT TWO**
 - A. SUB THOUGHT “A”
 - B. SUB THOUGHT “B”
- III. **MAJOR POINT THREE**
 - A. SUB THOUGHT “A”
 - B. SUB THOUGHT “B”

Deliverance Bible Institute
HOMILETICS II

CONCLUSION: ←Review, summarize, and or call to action. REMIND the hearers what has been said.

Outlining, like any new activity, will take practice. Be persistent and do not get frustrated. It will take time and practice!

II. The Textual Sermon

A. What is this type of sermon?

Gibbs in his book, The Preacher and His Preaching, says that the textual sermon consists of selecting verses, a verse, or even the part of a verse as the text.

After the theme or subject of the verse or verses has been discovered and stated in one's own words, it should be analyzed, divided, and expounded in the light of its context. As someone once said, "A text without a context is just a pretext."

The textual sermon is similar to the expository type of sermon, except that instead of selecting a paragraph, with many verses, the preacher has only a few verses or one verse or a part of a verse from which to speak, and must confine himself to expounding this portion of Scripture to his hearers.

This is thought by many to be a more desirable form of preparation than the topical method. An important fact to keep in mind is that the chief difference in textual sermon and topical sermons is the source of the divisions.

Particular emphasis is placed on that fact. In the case of the subject or topical method, it has been seen that once the subject has been determined, the minister then adds the subtopics according to his own reasoning.

There is no such list of subtopics with the textual sermon method. The question naturally follows, "What is the source of the divisions in a textual sermon?" The answer is that the Bible supplies them from the text chosen. It can be readily determined that this will offer more scriptural outlines. **The textual sermon is a sermon that is based on a Scriptural text.**

B. What is positive about this type of sermon?

Naturally, the textual sermon centers around the text. This is the very first thing to be chosen. Not all verses lend themselves to this sort of sermon building. The preacher must study to find those which do lend themselves to this method of sermonizing.

This is a great way to bring the actual words of the Bible before the hearers, and it gives Divine authority to the message, as well. And since it is a short text, as opposed to a longer paragraph, it will be easier to remember or even memorized for that matter.

Breed, in his "Preparing to Preach" said that the textual sermon method is closely allied to the expository and the line of demarcation can not be sharply drawn. In the expository sermon more attention is generally given to special words or expressions, with more particular and extended explanation. This, of course, is true because in the

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HOMILETICS II

longer expository sermon passage, there are more words and expressions to expound.

The disadvantages of these methods (expository and textual) is apparent; they do not afford the range of the topical method. But they have this great advantage in that the those who employ them deal distinctively with themes that come right out of the text.

And Broadus in his "Preparation and Delivery of Sermons," says that a well-constructed textual sermon has most of the advantages of the topical sermon, and the great additional advantage that is is much more intimately in contact with the text, drawing from it not only the subject treated but all the leading thoughts of the treatment. It also gives ample opportunity for variety, freshness, and originality.

C. What is Negative about this type of sermon?

Some have said that the use of the text, especially of the short text, is often fatal to the most intelligent treatment of the Scripture itself. When the Bible is chopped into fragments and sadly abused by the dislocation of its parts, we do the hearer a great harm.

Its real meaning and intent cannot be discovered, so it is said, by taking a few isolated words from some book, and using them in whatever way the preacher may himself desire.

Because of this, the unity of the Bible is not so apparent with this method, as it is with the expository method of preaching. If texts are selected here and there throughout the Scriptures, they are not likely to impress the hearer with the unity of the Bible as a whole.

The Bible may be made to appear as a book of isolated texts, instead of appearing as it should...a living whole and a complete revelation.

Another danger is that the preacher may become nothing more than a text hunter in the Bible jungle of texts. Texts are never acquired by a homiletical search warrant. Passages of Scripture may be easily found, but texts that are texts indeed are not found by simply hunting for them. Care must be taken so as not to 'accommodate' scripture to your sermon, but to accommodate your sermon to the Scripture.

To treat the Bible as a mere collection of texts is foolish and wrong; it yields no worthy fruits. It has a bad effect on the preacher and the hearer.

G. Campbell Morgan said, "There are thousands of people who have been brought up in somewhat close relationship to the Christian church who nevertheless think only of the Bible as a book of texts from which sermons are preached, or which are quoted in proof of some theological position."

Morgan goes on to say, "To think out a sermon which seems religious and then to hunt for some Biblical text upon which to hang it, is little short of profane." Dr. M. B. Riddle says, "The most

Deliverance Bible Institute
HOMILETICS II

pernicious habit is that of studying passages of Scripture mainly, if not exclusively, for homiletical purposes.

To treat the Word of God as a collection of texts for sermons is putting dishonor upon it. To use it as if this were its character is to get away from its full and true meaning. He who seeks to find in it little save sermon material will soon find himself short of good sermon material. What he thinks he finds will prove to be inadequate, and very often incorrect."

The danger comes when the preacher yields to the temptation to read the Word of God only that he may apply it to others. He avoids it by reading it first of all for his own soul's sake.

The preacher who seldom reads his Bible except for some sort of a homiletical purpose, may quite unconsciously excuse himself from his own private study upon the ground that he is professionally engaged with the Bible much of his time.

But such a preacher is not likely either to feed his own soul or to feed the souls of others. The texts upon which he preaches will not be chosen in the right spirit, nor handled in the most profitable manner. His work will be professional and hastily dutiful, but not warm, personal, practical, and spiritual.

D. What is Practical about this type of sermon?

Texts may come to the preacher in the course of his general reading or of his pastoral duties, or in connection with special circumstances transpiring about him. But from whatever source they arise, they are given to him, and in that sense they are not of him.

As Watson said, "It is far better then for one to put himself in the way of texts finding him, than for him to attempt to find texts. In other words, it is not the man who selects the text. It is the text who selects the man.

As the minister was busy with study, or as he sat by the bed side of the sick, or as he walked the crowded street, the truth, clad in a text, suddenly appeared and claimed his acquaintance.

It seemed to him that they had met in the past, as one is haunted by the idea that he has known someone before he has ever seen him, and he will be right; for there is a pre-established harmony between that particular truth and his own soul."

Practically, however, the very best of all sources from which texts are acquired is the devotional reading of the Bible. Some texts come to the preacher indirectly when he is reading or listening to other preacher's sermons. Texts may also be acquired from providential circumstances when the circumstance is connected by God with some passage of Scripture in our mind.

Unger, in "Principles of Expository Preaching," says that although much textual preaching, like topical preaching, strays from the Bible, a bona fide use of this method will expound what the text or passage itself actually says, rather than what the preacher wants to draw from it to give expression to his own thoughts or ideas.

If the preacher truly expounds what the text actually means, he is of necessity, compelled not only to break it up into its leading words or clauses and use these as the main points of his message, but he must relate the text to its context in order to arrive at its accurate meaning.

And if the preacher does that he is really preaching an expository sermon, though of the textual sermon variety, and the only difference from a purely expository sermon will be the shorter length of the passage preached.

By the way, Charles Haddon Spurgeon (1834-1892), pastor of the Metropolitan Tabernacle in London, and who was called the "Prince of Preachers," was considered by most to be a textual type of sermonizer, and I might add...one of the best.

E. Example of the Textual Sermon

TITLE: What God Requires

TEXT: Deuteronomy 10:12-13

"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul. 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?"

I. "Fear the LORD thy God"

II. "Walk in all His ways"

III. "Love Him"

IV. "Serve the LORD thy God with all thy heart and with all thy soul"

V. "Keep the commandments of the LORD and his statutes"

F. Variations of the Textual Sermon

1. Textual-Topical

- a. The divisions of the sermon are expressed topically, but treated textually.
- b. The text itself still provides the natural divisions of the sermon. (Treated textually).
- c. The thought contained within the divisions is explained using words that expound upon the topic. (Expressed topically).
- d. The thought rather than the words of the text is made prominent.
- e. *EXAMPLE:*

TEXT: I Thess. 4:4—*That every one of you should know how to possess his vessel in sanctification and honour;*

- I. You need to know how to possess yourself.
- II. You need to know how to progress in Christ.
- III. You need to know how to present yourself.

2. Textual - Inferential

- a. The theme is found in the words of the text.
- b. The divisions of the sermon are determined by the text. (Textual treatment).
- c. A series of inferences is drawn naturally from the words of the text.
- d. *EXAMPLE:*

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TEXT: **Philippians 2:12**— *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

- I. Salvation is a pressing necessity to every man.
- II. Every man is responsible for his own salvation.
- III. Salvation is certain for every man who is in earnest to be saved.

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HOMILETICS II

G. Dividing a text into its parts—Outlining

The Bible is divided into books, chapters, paragraphs, verses. But further dissection is necessary for clear understanding and presentation of a text. We must divide the text into “sizeable” pieces. (i.e., bite size).

1. Divide the Text into its parts.
2. Relate the parts of the Text
3. Simplify the parts of the Text.

EXAMPLE (Divide the text into its parts):

Luke 9:1-5—Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

- I. *Then he called his twelve disciples together...*
- II. *...gave them power and authority...*
- III. *...he sent them to preach...*
- IV. *...to preach the kingdom of God...*
- V. *... preach ... and to heal...*
- VI. *...Take nothing for your journey...*
- VII. *...whatsoever house ye enter into, there abide...*
- VIII. *... shake off the very dust from your feet for a testimony against them...*

EXAMPLE Simplified (relate the parts of the text and simply the parts of the text):

TITLE: “The Evangelist’s Commission”

TEXT: Luke 9:1-5

- I. ANSWER & GO
 - A. Then he called his twelve disciples together...
 - B. ...gave them power and authority...
 - C. ...he sent them to preach...
- II. SAY & DO
 - A. ...to preach the kingdom of God...
 - B. ... preach ... and to heal...

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HOMILETICS II

III. RECEIVE & GIVE

- A. ...Take nothing for your journey...
- B. ...whatsoever house ye enter into, there abide...
- C. ... shake off the very dust from your feet for a testimony against them

IV. Topical Outlines

A. How is the Topical Outline Different from the Textual Outline?

1. Founded on the theme or topic of the text, rather than on the words of the text.
2. The theme is most prominent in a topical sermon.
3. The divisions of the sermon are formulated by the preacher.
(Which should be based on the theme)
4. The text should naturally suggest the theme.

B. Advantages of the Topical Sermon

1. It allows for rhetorical perfection. (If the aim of preaching be to make the sermon a work of art, let it be treated topically.)
2. It allows for thorough examination of the theme. (A single text rarely does this.)
3. It trains the mind to breadth of view. (The spirit of the words is what we should aim to bring into the light, and not just the bare words.)
4. A theme can be chosen first, A text *can* then be selected, Which supports that theme.

C. Treatment of the Topical Sermon

1. Its style.
 1. RHETORICAL (unity, coherence, emphasis, euphony [See English II notes on the "Principles of Rhetoric"]])
 2. ILLUSTRATIVE (Opportunity for illustrations, "stories".)
 3. CLIMACTIC (Rises to successive climaxes reaching to a well-defined conclusion.)
 4. PERSUASIVE (Ends with recapitulation, application, and earnestness.)
 - a. The element of argument should be found in every sermon. Action should be our aim. The proposition must be proved to get proper action.
 - b. Plain, direct application should be found in every sermon. No sermon should lack application. No congregation should be deprived of application.

Without plain, direct application the preacher does little more than fire blank cartridges; he invites us to a field day rather than challenges us to

2. Its arrangement.

1. PROGRESSIVE (The points are indicated, reached, and reviewed.)

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HOMILETICS II

2. EXHAUSTIVE (Every facet of the “gem” is held to the light.)

D. Observation. Carefully go over the text to see what is going on, the “who, what, where, when, how, and why.” This will pull out facts through the nature of Scripture and help avoid presumptions and fallacies. **Allow the Word of God to “speak for Itself.”**

1. Read the Text in Its Context Several Times. For example, if you are studying the Book of John, begin with reading the whole book.

2. Make sure you are going into your relationship with God’s Word in a meaningful manner. If you start too hastily, thinking you already know the passage, you will not gain the insights and depth because your haste will make waste.

3. Never let your pride clog your vision and keep you in the dark or from discovering all you can.

E. Write a Summary for the Passage in Your Own Words

- a. Then you may start to look for the principal theme and idea.
- b. Start with an introduction; it needs to state the main topic or idea of the outline. This is the general principle/idea that represents the passage you are studying.
- c. Then write a short description of that idea.
 1. Make sure it is accurate to the text.
 2. Make sure you write down the verses next to each idea.
- d. The chapter and verses were added by the publisher and are not part of the original text nor are they inspired. So, do not constrain yourself to them. You will find that sometimes they cut off key ideas in mid-thought that are still in “thread,” that is, still going on.

F. Then List All Of the Various Ideas/Points in Sequence.

- a. This is where you use “Interpretation”. This is taking what is said and finding out what the text means, how to interpret literally in the correct context.
- b. **This is where the supporting information and details go.** This is called your Sub-Topic; these are commonly listed under the idea/topic with each piece of information listed separately.
- c. Always, always go in the sequence of the text. Do not jump around!
- d. Never take out of God’s Word what is not there, or read in your will as His.

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HOMILETICS II

e. Each sub-topic describes the main ideas from the paragraph/passage.

When supporting information is listed under a sub-topic, there is a sequence that follows a logical order, especially in the Epistles.

In the narrative passages, you will also find a logical order of events. However, Hebrew literature does sometimes jump the points around. It is best just to stick to the text and in the opening, summary, or conclusion, to draw attention to the general context.

f. There are normally two ideas of information that should be listed. If there is only one piece of information to support a sub-topic, traditionally that information is included in the sub-topic.

g. Do not be so concerned with your form that you neglect your principal duty, which is to *exegete* the text in a logical and systematic way. Being true to the Lord's Word and the Divine Author's intent is paramount

G. Examples of the Topical Sermon

Purity
I Timothy 5:22

- I. Necessary for Sanctification
- II. Necessary for Service
- III. Necessary for Security

Deficient Love
Revelation 2:4,5

- I. The Characteristics of This Love
 - A. Deficient
 - B. Lacking
 - C. Weak
- II. The Cause of This Love
 - A. Lack of prayer
 - B. Lack of Bible
 - C. Lack of witness
- III. The Cure of This Love
 - A. Remember
 - B. Repent
 - C. Return

The Soul in Conflict
Ephesians 6:10-18

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HOMILETICS II

- I. The Source of the Conflict
- II. The Scope of the Conflict
- III. The Success in the Conflict

Chapter 2: Exercises

Exercises cover material from Chapter 2 “Organization.”

DIRECTIONS: Divide the following Texts into their parts.

Ezekiel 1:10; Deut. 6:5; Romans 12:1; Matt. 5:44; Prov. 6:16-19;
Joshua 22:15; I Cor. 13:13; Galatians 2:20; Revelation 3:20; Daniel
1:8; Ruth 1:16

Study Questions Three: Sermon Organization

1. Complete the following statement: "Keep in mind that Scripture is the source..."
2. Outlining will be your primary means of what?
3. List the three kinds of sermons and give a brief description of each one.
4. What is the foundation of any sermon?
5. What is the theme?
6. Give an example of using roman numerals to outline.
7. How is learning to outline like learning anything new?
8. What is a text without context?
9. What is the chief difference in textual sermons from topical sermons?
10. What is the source of the divisions in a textual sermon?
11. Give at least two positive things about the textual sermon.
12. Give at least two negative things about the textual sermon.
13. In your own words describe the results upon a person who seldom reads or studies their but for any other reason than a homiletical purpose to preach to someone else.
14. Complete the quote: "It is far better for one to put himself in the way..."
15. Give your own example of a textual sermon outline.
16. List the three steps to dividing a text into its parts.
17. What should naturally suggest the theme of a topical sermon?
18. Give an example of the advantage of the topical sermon.
19. Explain what is meant the topical sermon is "climactic."
20. Should you jump around a chapter? Explain.

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HOMILETICS II

21. What kind of order of events do we find in narrative passages?
22. Is it proper to list only one sub-point? Explain.
23. What is paramount and more important than the form of your sermon?
24. Give your own example of a topical sermon.
25. Did you complete Chapter 2: Exercises? (Dividing the verses into their parts.)

Quiz Three: Sermon Organization

1. Complete the following statement: "Keep in mind that Scripture is the source..."
2. Outlining will be your primary means of what?
3. List the three kinds of sermons and give a brief description of each one.
4. What is the foundation of any sermon?
5. Give an example of using roman numerals to outline.
6. What is a text without context?
7. What is the chief difference in textual sermons from topical sermons?
8. What is the source of the divisions in a textual sermon?
9. Give one positive things about the textual sermon.
10. Give one least two negative things about the textual sermon.
11. In your own words describe the results upon a person who seldom reads or studies their but for any other reason than a homiletical purpose to preach to someone else.
12. Complete the quote: "It is far better for one to put himself in the way..."
13. List the three steps to dividing a text into its parts.

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HOMILETICS II

14. What should naturally suggest the theme of a topical sermon?

15. Is it proper to list only one sub-point? Explain.

BONUS: What is paramount and more important than the form of your sermon?

Ch. 3: The Introduction & Conclusion

con·clu·sion (*n.* 1. decision based on facts; 2. final part of something. 3. final settlement of something. 4. closing argument in a trial. (*Encarta Dictionary*)

Three Possible Objectives:

- To SUMMARIZE the core ideas.
- To RELATE the core ideas.
- To CHALLENGE an audience.

I. The Summary Conclusion

- A. The Formal Summary or Recapitulation
- B. The Common-Sense Summary
- C. The Epigrammatic Summary

II. The Relative Conclusion

- A. Conclusions that propose specific procedures.
- B. Conclusions that apply ideas to audience interest.

III. The Challenging Conclusion

- A. Appeal to local interests.
- B. Appeal to higher motives.
- C. Appeal to emotions.\

Write a Summary and Conclusion to Your Passage.

- A. This is where you use *Application* after you finished the outline
This is taking the plain meaning and putting it to practical use.
This is the, *how shall I respond to the Word—what sin will I get rid of, to what commands will I yield, what pitfalls to avoid, in what actions to engage, and what promises to keep.*
- B. The summary should be done first. However, you can incorporate it in your teaching at the end.
- C. As you dig into God's Word, you are to be listening for His voice, so you can trust and obey His voice
 - 1. Always make sure you are surrendered to His Truth and not your truth!

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HOMILETICS II

2. False knowledge *puffs up*, or gives us pride. (1 Cor. 1:8; Col. 2:18).
3. Beware that false or misleading teaching will cause strife and conflict.

Ch. 4: Proper Use of the Text

(Hermeneutics: Principles of Interpretation)

INTRODUCTION

A. Meaning of Hermeneutics

Webster's dictionary defines hermeneutics as: *n.* The art of finding the meaning of an author's words, and of explaining it to others.

"Biblical Hermeneutics" is the study of Biblical interpretation. Biblical hermeneutics is simply the process of correctly interpreting the Scriptures.

Hermeneutics deals with issues such as:

- What is the 'formal' interpretation of this text?
- What is the 'official' interpretation of this text?
- How do people interpret the text who are experts on the history, politics, culture, life, times, customs, etc. of the writer?
- What did the author intend to say?
- What message did the author intend to convey?
- Is the use of a particular word, grammatical construction, verb tense, etc., significant in this instance?
- Who were the author's readers or listeners, culturally, etc.?
- How was the text interpreted by the author's contemporaries?

B. Value of Hermeneutics

It is not only foolish, but dangerous to misinterpret the Bible. It is especially detrimental to abuse Scripture intentionally. There are objective principles of interpretation that guide us in understanding and teach Scripture. These principles serve as boundary lines that keep our explanation and presentation of biblical thought "within bounds."

ILLUSTRATION: "The Book of Abraham" is included in The Pearl of Great Price, a small volume of material designated as part of the official "scripture" of the LDS Church. It is accepted by Mormons that it was translated from an Egyptian papyrus by a miraculous, divine "gift of translation" by Joseph Smith (founder of Mormonism) during the period 1835-1842. During, Smith's lifetime Egyptian hieroglyphics were not understood by any language experts and therefore Smith felt free in his interpretation of the papyrus. Years after Smith and after the discovery of the Rosetta stone which unlocked the meaning of ancient Egyptian hieroglyphics, experts discovered Smith's so called

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HOMILETICS II

"Book of Abraham—written by Abaraham's own hand on papyrus" was merely a common Egyptian funerary document. Joseph Smith used no science or rules of interpretation; he completely fabricated the document's meaning. It is a crime to abuse Scripture this way. We cannot tamper with God's perfect word; this would only mar what the Lord has done through these Holy Scriptures. Revelation 22:18, 19.

In Homiletics I we refer to the misuse of Scripture as an *accommodated text* and some preachers wrongly attempt to make the Scripture accommodate their own philosophies. The Bible is not to be subjected to what we want it to mean, but our study of Scripture should always be to discover God's message. To do this we must use objective principles of interpretation—good hermeneutics—and allow Scripture to speak for itself.

2 Peter 1:16-21—v.20 *Knowing this first, that no prophecy of the scripture is of any private interpretation.*

C. Source of Hermeneutics

- In interpreting the Bible a number of Principles of Textual Interpretation apply.
- These principles were not developed by biblical scholars.
- These principles were not developed specifically for Bible study or interpretation.
- The same principles are used by courts, historians, literary scholars, editors, news reporters and academicians.
- The same principles are used when examining texts that have nothing to do with religion, ethics, morality, etc.
- The rules are based on logic, experience, and common sense, not religious beliefs.
- This is not a formal set of "rules" adopted by some "Society" or "Association." It is an informal list of the various principles generally used.

**I. PRINCIPLE ONE:
"INTERPRETATION MUST BE CONSISTENT AND
OBJECTIVE."**

- A valid and honest method of interpretation must be consistent and without contradiction.
- Must never be governed by a theological predisposition. If our interpretation (hermeneutics) is controlled by our theology, then the Bible can be made to say whatever our theology says.

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HOMILETICS II

- C. Must always use the right principles of interpretation in order to properly understand the truth.
- D. The Bible contains various types of literature. Such as parables, poetry, proverbs, allegories, prayers, decrees of Kings, and letters. We would not interpret a poem as we would a decree. For example Nebuchadnezzar made a decree to cut in pieces anyone who spoke against the true God. A preacher could be grossly wrong if he followed a literal interpretation today of this decree.

II. PRINCIPLE TWO:
"THERE IS ONLY ONE CORRECT MEANING OF A BIBLE PASSAGE."

- A. A prophetic passage may have a two-fold fulfillment, but there is only one right interpretation of these fulfillments.
- B. Men try to interpret God's Word with their own thoughts and ideas.

The Bible is God's message to man; God knew what He meant when He gave man His Word. The Holy Spirit will help man understand the Word. – John 16:13 Man will not receive the full understanding of the Word all at once. As the preacher prays, studies, and learns more of the Word; God will help him to understand more. The preacher should at least have understanding of the passage he intends to preach from.

III. PRINCIPLE THREE:
"THE LITERAL INTERPRETATION IS MOST USUALLY THE BEST."

- A. All Scripture must be taken in its literal and obvious sense – allowing only – for symbolism and figures of speech.
- B. Every passage must be taken at face value. Martin Luther called this principle "literal interpretation."
- C. This principle means that we read and evaluate Scripture with the same honesty and understanding that we read any book.
- D. Let scripture speak for itself.
- E. No 'situation hermeneutics.' Truth is absolute and not relative to your scenario.
- F. This principle has special relevance in the study of prophecy. The OT contains about 450 prophecies concerning the first coming of Christ. Many of these prophecies were duplicates, at least sixty distinct facts of Christ's life and ministry were predicted, and all sixty, without exception, were literally fulfilled. Prophecy that is not literally fulfilled and is not true prophecy.
- G. Ask the question: What concepts **NATURALLY** flow from the text? The plain meaning--+ read it the way it was written.(There is great wisdom in simplicity.)

IV. PRINCIPLE FOUR:
"READ FROM THE AUTHOR'S POINT OF VIEW."

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HOMILETICS II

- A. All Scripture must be taken from the author's point of view. II Timothy 3:16
- B. We must have the aid of the Holy Spirit. John 14:26; 16:7-13; I Cor. 2:13
- C. God uses angels to aid in understanding. Dan. 9:20-22; Heb. 1:14; Rev. 1:1
- D. God uses spiritual men. Eph. 4:11,12; II Peter 1:21

Meaning is Genre Dependent → Examples of Biblical Genres:

Author Genre (Consider details like: *Who was the author's target audience?*)

- Paul, Peter, John the Beloved, Moses, Mark

The consideration of the many different Biblical genre text is so important to meaning. Epistles, Gospel, Apocalyptic, Prophetic, Parabolic, Poetic, Historical cannot all be treated in an identical manner because each is governed by a different purpose.

V. PRINCIPLE FIVE:

"CONTEXT IS THE GREATEST KEY TO INTERPRETATION."

This fifth principle is pretty much "all encompassing." Context takes in all the individual parts of the whole. The context of Scripture involves

1. the placement of a verse within its particular chapter and book. (Each verse of Scripture is profoundly important, but its importance can only be understood by considering its role in the paragraph, chapter, book, or even the Bible as a whole.)
2. historical details influential at the time a passage was written, and the_ (Paul wrote Ephesians, Philippians, Colossians, and Philemon from **prison!** Also, Paul was born in Tarsus the capital of Cilicia and home to one of only three great universities of the ancient world—Athens and Alexandria are the other two. Paul was trained in Jerusalem under Gamaliel the great teacher of Jewish Law. Paul received the best education possible in his day. He was no uneducated idiot.)
3. personalities and characteristics of the authors. (We would judge a record written by an eye witness different from a record written by someone with second-hand information.)

We cannot properly study a small portion of anything without carefully considering the whole and the sum of its parts. Imagine how incomplete your understanding of airplanes would be if you were not educated in the natural laws. The flight of an airplane would forever be a mystery until you studied the airplane in the "context" of its natural environment—wind, gravity, air pressure, etc.

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HOMILETICS II

Context is how a word or sentence fits in relation to the whole sentence or passage. The best way to understand the meaning of a word is to see how that word is used in the sentence.

EXAMPLE 1: *Is it wrong to harass someone?* We could not possibly correctly define the rightness or wrongness without MORE CONTEXT.

EXAMPLE 2: We know Hebrews 13:5 says Christ promised us, "I will never leave thee, nor forsake thee." So, *What did Jesus mean "I go away"* in John 14:28. If all we do is consider verse 28 and ignore its context, we will be forced to conclude there is a contradiction found here. But, if we carefully include its context in our study, we will discover a clear and simple meaning. The manner in which Christ was with them (physically present) was going to change (present spiritually).

A great key to correct Biblical interpretation is to understand a passage within its context. A complete understanding of the book the text is taken from is best.

- A. A text taken out of context is pretext.
- B. The Bible contains an inspired account of events that occurred and statements that were made. For example the Book of Job records the conversations between Job and his friends. The conversation is recorded accurately as it took place, but the council of Job's comforters is not good council and should not be regarded as such.
- C. The temptation of Jesus found in Matthew 4: 1-11 records the devil quoting Scripture to Jesus in vs. 6. The devil twisted the meaning of Ps. 91:11-12 to tempt Jesus to jump off of the temple. Jesus refuted the devil's misuse of the Scripture by responding with another Scripture: *Thou shalt not tempt the Lord thy God* - Deut. 6:16
- D. Daniel 3:29 - *Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.*

A. Webster's definition of context.

CONTEXT, n. - The general series or composition of a discourse; more particularly, the parts of a discourse which precede or follow the sentence quoted; the passages of scripture which are near the text, either before it or after it. The sense of a passage of scripture is often illustrated by the context.

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HOMILETICS II

B. The key to correct Biblical interpretation is to understand the meaning of the Scripture within the context of the passage.

1. Context is how a word or sentence fits in relation to the whole sentence or passage.

2. Webster's definition: CONTEXT, n. The general series or composition of a discourse; more particularly, the parts of a discourse which precede or follow the sentence quoted; the passages of scripture which are near the text, either before it or after it. The sense of a passage of scripture is often illustrated by the context.

3. Taking portions of Scripture out of context and trying to piece them together is

not a proper way of correct Biblical interpretation. For example the Bible tells us that Judas went out and hung himself (Mt. 27:5) the Bible also contains the words go ye and do likewise. (Lk. 10:37) If someone were to try and piece these two Scriptures together the results would obviously not be good.

C. The context of how the chapter or passage fits in relation to the book being studied should also be considered.

D. The best way to understand the meaning of a word is to see how that word is used in the context of the sentence.

VI. PRINCIPLE SIX: "ALWAYS COMPARE SCRIPTURE WITH SCRIPTURE."

- A. Scripture always holds its own interpretation. I Cor. 2:13 ; II Peter 1:20
- B. A word, phrase, or concept should first be studied in the book that in which it is recorded, and then in its use in other passages.
- C. When a text is not explicit about a truth, no conclusion should be drawn about it until all relevant passages have been studied.

II Peter 1:20—*Knowing this first, that no prophecy of the scripture is of any private interpretation.*

I Corinthians 2:13—*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

Doctrinal statements should be made based not on a single text but doctrinal statements should summarize what ALL Scripture says on the topic.

- D. Comparing Scripture with Scripture is a good way to gain an understanding of the Bible.
 - 1. One method of correct interpretation is to compare verses in the Bible with other Bible verses. One Scripture will help to interpret another Scripture. The Bible will never contradict itself. The Bible is in complete harmony with itself from Genesis to Revelation. (In Homiletics I we discussed the value of comparing Scripture with Scripture.)
 - 2. Compare Scripture texts on the same subject. Comparing Scripture texts on the same subject will help you to better understand that subject. You will be able to glean a full understanding of the subject from the Word of God.
 - 3. Compare how the same word is used in different Scriptures. A good way to understand the meaning of a word is to see how that word is used in the context of different Scripture passages. Looking at a word in context of various passages will help you to understand the meaning of the word. You want to make sure you are comparing the same original language word in one verse to that same original language word in another verse. For example the word suffer in Mt, 3:15 is *aphiemi* which in this context means to let it be or to allow; but suffer in Mk. 8:31 is *pascho* which means to hurt or feel pain. Obviously a comparison of these two English words suffer would not give you a proper meaning of the original word. Also keep in mind the

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HOMILETICS II

comparison of OT words to NT words. It can be very helpful to compare the OT with the NT, but you must remember that you are dealing with different languages so an exact original word comparison is not possible.

E. The Scripture will explain itself as Bible verses are compared to each other.

1. The Word of God is in perfect unity in relation to itself. The verses in one Book of the Bible will explain the truths found in other verses of the Bible.

2. One Scripture will help to shed light on another Scripture and therefore help you to understand the correct meaning of the Bible. For example Daniel chapter 7 contains the vision of the four beasts. Verse 17 of this chapter tells us that these beasts are four kings that shall arise out of the earth. The later verse gives the interpretation of the earlier verses. And a further comparison of Rev. 13:2 shows us the first three beasts combined into one beast. Daniel 7:7,19 explain that the fourth beast is terrible and different from the rest. The fourth beast of Daniel and the beast of Rev. 13 represent the one world kingdom of the anti-christ. All of the end-time world powers combined into one world government. You will cover these passages in Prophecy class. The only way to glean a full understanding of these passages is to compare them to each other. One passage helps to explain the other passage. Scripture is not subject to private interpretation.

I Corinthians 2:13—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

One Bible study method is to compare Scripture with Scripture. The Bible instructs us to compare spiritual things with spiritual things. By comparing verses with each other the Bible will be better understood. The Word of God will fit together like the pieces of a puzzle. One Scripture will interpret another Scripture. The Bible is in complete harmony with itself. There are no contradictions in the Bible. What God has written in Genesis will be in agreement with what God has written in Revelation.

VII. PRINCIPLE SEVEN: “THERE ARE NO CONTRADICTIONS IN THE BIBLE.”

- A. There can be no contradictions
- B. God's Word is inerrant, it cannot be self contradictory.
- C. Where there is a contradiction, , truth has not yet been found—keep looking.

There is perfect & unbroken unity from Genesis to Revelation. When interpreting a portion of Scripture, we must study its context. Not only the verses before and after it, but Scripture from Genesis to Revelation. My interpretation of that portion of Scripture must not

disturb this perfect unity and harmony of Scripture. Let Scripture be its own interpreter. Remember: We are fully dependant on the Spirit of God to understand His Word (John 16:13 / I Cor. 2:6-14). Ask God to show you His truth (James 1:5).

When establishing one doctrine from a passage, you must never displace any other doctrine of Scripture.

II Peter 1:20 → Private idios, id'-ee-os = *Pertaining to self, i.e. one's own; by implication, private or separate:--apart, aside, his own, their own.*

VIII. PRINCIPLE EIGHT:

"PASSAGES CAN HAVE BOTH NEAR AND FAR APPLICATIONS."

APPLICATION, Reaction to the text

- A. Scripture often has a near and far application. Relating to a soon—coming event, also to be fulfilled at a latter time—events in the End Time.
- B. For a valid interpretation with a near and far application, it must be clearly allowed by the text—context—book—the Bible as a whole.
- C. Passages written to Israel, can have valueable meaning to the present day Church.
- D. 1)Original Meaning/Exegesis → & 2)Personal Application/SIGNIFICANCE
- E. These two endeavors conjoined creates a spiral of interpretation called the 'hermeneutical spiral' (Grant R. Osborne)

Although an event recorded Scripture happened at a definite time in history pass, the principles of its passages are timeless and personally relevant.

The relationship between meaning and significance summarizes the hermeneutical task. The preacher must ask how the biblical writer would have applied the theological truths of the passage if he were addressing them to the modern congregation.

INDUCTIVE STUDY→in which we interact with the text directly to form our own conclusions.

DEDUCTIVE STUDY→in which we interact with other scholars' conclusions and rework our findings. (helpful in taking us away from our contemporary meanings and personal experiences.)

It is important that we interact with exegetical tools critically and not uncritically parroting other people's ideas.

IX. PRINCIPLE NINE: "LANGUAGE RULES MUST NOT BE IGNORED."

All languages are not equal. As a matter of fact, each language is unique with its own strengths and weaknesses. The uniqueness of each language makes the study of it complex, but exciting! Greek and Hebrew are vastly different from each other and equally different from our modern languages. The peculiarities of the Biblical languages should be studied and understood even to interpret Scripture that is translated in our native tongues.

EXAMPLE 1: Christ's address to Mary in John 19:26 sounds a bit harsh in English: "... *Woman, behold thy son!*" As a matter of fact, it sounds very derogatory in English. We interpret this passage not in light of how it sounds in *English*, but how it sounds in the *Greek* because that is the original and inspired language of the book of John and the Hebrew or Aramaic because that is probably the language which Christ spoke. In Hebrew, "woman" has the opposite sound than that in English; it is a term of respect such as "madam."

EXAMPLE 2: Ephesians 5:18 cannot be completely appreciated in the English. *And be not drunk with wine, wherein is excess; but be filled with the Spirit;* The word "excess" is a translation of the Greek "asotia." *Asotia* is a compound word meaning "no salvation." Understanding the Greek sheds great light on the meaning of this passage.

Looking up the meaning of words in a dictionary can help the preacher gain a better understanding of the Scripture. The Old Testament was originally written in Hebrew and the New Testament was originally written in Greek. There are reference books available such as the Strong's Concordance and the Vine's Expository Dictionary. These books give the meaning of words in the original languages. The use of a regular language dictionary like Webster's can also help in understanding the meaning of words in the Scripture passage.

EXAMPLE: The word "servant" in Romans 1:1 is *doulos* in the original Greek language and it means *a love servant or one who chooses of his own free will to be a servant*. Paul was not forced to be a servant of Jesus, but rather chose to be a servant of Christ because of his great love for the Lord. Looking up the meaning of the word servant helps you to understand the right meaning of the passage.

Also, consideration must be given to the age of the translation in your own language. Words within a language have the habit of evolving and changing in meaning over time and even meaning completely opposite to their original meaning. Since its translation in

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HOMILETICS II

1611, the KJV has stood as giant among Bible translations. But, in the past 400 years approximately 800 English words in the KJV have now changed in meaning¹ or no longer in common usage at all!

EXAMPLES:

- a) **SUFFER** in Exodus 22:18 *Thou shalt not suffer a witch to live.*
- b) **LETTETH** in 2 Thess. 2:7 ...*he who now letteth will let...*
- c) **GAY** in James 2:3 ... *have respect to him that weareth the gay clothing...*
- d) **WIMPLES** in Isa 3:22 ... *and the wimples, and the crisping pins,*
- e) **WIST** in Mark 9:6 *For he wist not what to say; for they were sore afraid.*

As a result, there often are fine shades of meaning in English that do not exist in the original text. For instance, "royal" means "having to do with royalty". "Regal" gives the mental image of "in a grandiose manner, with lots of pomp and circumstance". Often, an English translator has no choice; he must choose between English words that have more precise meanings than the original language because there is no equivalent 'broad' word in English. In making his choice he is not only translating the text, he is also changing the meaning to a certain extent. For instance, "The fear of the Lord is the beginning of all wisdom." The Hebrew word is half-way between "dread" and "reverence". No English word exists that has a similar meaning.

- **Interpretation of text includes study of jargon unique to the subject matter of the text.**

X. PRINCIPLE TEN:

"REFERENCE MATERIALS ARE POWERFUL TOOLS BUT THEIR USE MUST BE GOVERNED BY PRINCIPLES OF LOGIC."

A. A dictionary is a helpful tool to better understand the meaning of words.

1. Looking up the meaning of words in a dictionary can help the preacher gain a better understanding of the Scriptures.

2. The KJV is a pure translation of the Bible. The chosen English words are an accurate rendering of the original languages. One of the best tools to know the meaning of words is a dictionary. An older version of Webster's is a good choice since it holds true to the English meanings of the KJV.

B. A concordance is valuable to find where Scriptures are located.

1. Concordances such as the Strong's give the original language word in the Hebrew or Greek.

2. A word of caution: Some of Strong's definitions reflect his personal philosophy and opinions. Always consider word meaning within the context of the Scripture. Most of the definition sections of concordances give a list of possible meanings and uses of the word. Some preachers will pick the choice that best accommodates them without regard to context. This is not good hermeneutics. Use reference materials as a source, but not as the final authority.

3. A concordance is a good tool to locate Scriptures on the same subject. This will give you a better understanding of the subject being studied. Remember the Bible is in perfect harmony with itself. The use of other Scriptures will help you to gain a Biblical perspective on the passage or subject you are studying.

C. Commentaries can also be useful to help you understand the meaning of Bible passages.

1. These are comments about the Bible by men. They should never be considered as infallible or the final authority.

2. Many men try to include their ideas and opinions about the Bible.

3. Most commentaries are in error concerning end-time prophecy. Most popular commentaries were written over one hundred years ago. God explains in His Word that He would only reveal the end-time truths in the end-time. These books were written before the time of God illuminating end-time truth so they could not possibly be right.

4. You will study this more in prophecy class.

5. Commentaries give historical information and other facts that are useful to understand the Bible.

Deliverance Bible Institute
HOMILETICS II

- D. Computer programs such as E-Sword and Power Bible are a source for Bible reference.
 - 1. These computer programs contain much reference material available at the click of a button.
 - 2. You can also bring material and Scriptures into your document quickly.

XI. PRINCIPLE ELEVEN:

"We must be taught by the Holy Spirit—He is the Master Teacher!"

I Cor. 2:13-14 - Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

A. Be careful of the words which men's wisdom teacheth.

1. Commentaries can be helpful especially to learn about culture and history, but they are no substitute for the teaching of the Holy Ghost. In fact many of the commentators that are held so dearly did not believe in the Baptism of the Holy Ghost.
2. Weigh everything against the Holy Ghost inspired Word of God.
3. Correct interpretation will always be in agreement with the rest of the Bible.

B. The Holy Ghost will teach you.

1. John 14:26 - *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
2. John 16:13 - *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*
3. This is a promise of God.

C. Pray for understanding of the Word you are studying.

1. God is faithful to reveal His Word to you.
2. Stand on the promise of the Word to be taught by the Holy Spirit.
3. Meditate on the Word of God.

Deliverance Bible Institute
HOMILETICS II

Joshua - 1:8 *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

XII. CONCLUSION TO HERMENEUTICS: SOME FINAL CONSIDERATIONS OF CORRECT INTERPRETATION

A. Consider the historical setting of a passage to insure correct interpretation.

For example Daniel 5 opens with a feast of revelry and drinking. The city of Babylon had been under siege by the Medo-Persians for two years prior to the opening feast of this chapter. This tells us something of the pride and arrogance of the Babylonians who thought they were indestructible. The only way to know about such historical considerations is to study research materials such as commentaries. A word of caution not all books are historically accurate. Special caution should be used for example when reading any material produced by the Catholics since they alter the accounts to their advantage.

B. Consider archeological factors to help you understand the meaning of a passage.

Again in Daniel 5, the walls of the city of Babylon were so thick that chariot races were held on top of the walls. The people thought their fortress was impenetrable. Archeology is in full support of the Bible. This is why study and education are so important to be able to understand these archeological facts in order to better understand the setting of the Biblical accounts.

C. Consider geographical factors that would contribute to the understanding of the passage.

We will stay in Daniel 5 to show you how all these considerations are taken together to glean the full meaning of the passage. The Euphrates River ran into the city of Babylon. They had a fresh water supply and grew their own food; this added to their feeling of unconcern of the siege for they thought they could hold out forever. The entrance of the River was protected by two large iron gates. This information is helpful to understand the prophecy of Isaiah regarding Babylon. (Isaiah 45:1) History tells us that on the night of the feast the guards got drunk and left the iron gates open. The prophecy of Isaiah was fulfilled when Cyrus the Persian and Darius the Median took the kingdom of Babylon that night of the feast.

D. Consider cultural practices of the time setting of the passage.

Paul admonished the woman to keep silent in the church. I Cor. 14:34. A cultural practice of the day was for the woman to sit on one side and the men on the other. The unlearned women were disrupting the service by asking questions across the aisle. A continuation of the

Deliverance Bible Institute
HOMILETICS II

context of the verse tells the woman to ask their husbands at home. Or to put it simply Paul was telling the wives to wait until they got home to ask their husbands a question and not to disrupt the service. Paul is in no way saying that woman have no place and should not be allowed to testify and participate in the church service.

E. Consider the entire Bible when interpreting the meaning of a passage.

God is not going to contradict Himself. What is written in one part of Scripture will always be in agreement with what is written in another part of Scripture. Correct hermeneutics will consider the whole of Scripture to glean the true meaning of the Word of God.

Chapter 4: Exercises

Exercises cover material from Chapter Hermeneutics “Compare Scripture with Scripture” and “Context is Key to Biblical Interpretation”.

PART 1 “Compare Scripture with Scripture on the same Subject”

Look Up each reference noting what it teaches concerning Christ’s Second Coming.

Mt 26:64	Re 22:7,20
Lu 21:26,27	Ac 1:11
Heb 9:28	2Pe 3:10
Mt 24:27,36	Re 1:7
Lu 12:40	1Th 5:2,23
Php 4:5	Heb 10:37
Jas 5:8	Lu 19:13
Mt 16:27	Mt 25:31
Mt 25:32	1Co 4:5
2Ti 4:1	2Th 1:7,8
Jude 1:14,15	Mt 24:44
1Ti 6:14	Tit 2:13
1Jo 2:28	Lu 12:37
Joh 14:3	Php 3:20
Php 3:21	Col 3:4
1Th 3:13	1Th 4:16
1Pe 5:4	1Jo 3:2

Deliverance Bible Institute
HOMILETICS II

Mt 24:30

Mr 8:38

Chapter 4: Exercises, continued

PART 2 “Context is Key to Biblical Interpretation”

DIRECTIONS: Note an important perspective or detail each source gives us concerning the corresponding text.

SOURCE	TEXT	NOTES

Deliverance Bible Institute
HOMILETICS II

Deliverance Bible Institute

HOMILETICS II

Study Questions Four: Ch. 4: Hermeneutics

1. What is “Hermeneutics”?
- 2-12. Concisely list the ELEVEN principles of Hermeneutics we have studied.
13. In Principle Two, what must we make allowance for as an exception to the rule?
14. Using the principles of Hermeneutics, what does Matthew 5:43 “...hate thine enemy” mean?
15. In the conclusion of this chapter, 5 final considerations were presented. Please list them concisely.

Final Exam

Introduction: Review of *Homiletics I*

1. What is the definition of Homiletics?

16. What is the definition of Preaching?

17. What is the definition of unction?

18. Why study? (Use an appropriate Scripture reference along with your answer.)

19. What is the thesis statement?

20. Specifically, what is the foundation upon which a sermon is built?

21. Name the three main types of sermon outlines.
Ch. 2: The Biblical Pattern for Preaching
22. To whom does Mark 16:15 tells us we should preach?

23. Paul declares in Colossians 1:28 a reason for preaching, warning and teaching every man. What is the reason given?

24. In your own words explain the meaning of 2 Timothy 4:2.

25. Complete the statement: *Effective communication demands*
_____.

26. What is the “theme” or “subject” of a sermon?

27. What is the thesis statement of a sermon?

28. What was Peter’s text in his sermon found in Acts 2:14-41?

Deliverance Bible Institute
HOMILETICS II

Deliverance Bible Institute
HOMILETICS II

Final Exam, continued
Sermon Organization

2. Complete the following statement: "Keep in mind that Scripture is the source..."
3. Outlining will be your primary means of what?
4. List the three kinds of sermons and give a brief description of each one.

29. Give an example of using roman numerals to outline.

30. What is a text without context?

31. What is the chief difference in textual sermons from topical sermons?
32. What is the source of the divisions in a textual sermon?
33. Give one positive things about the textual sermon.
34. Give one least two negative things about the textual sermon.
35. In your own words describe the results upon a person who seldom reads or studies their but for any other reason than a homiletical purpose to preach to someone else.
36. Complete the quote: "It is far better for one to put himself in the way..."
37. List the three steps to dividing a text into its parts.
38. What should naturally suggest the theme of a topical sermon?
39. Is it proper to list only one sub-point? Explain.

Ch. 4: Hermeneutics

40. What is "Hermeneutics"?

41. Concisely list the seven principles of Hermeneutics we have studied.

Deliverance Bible Institute
HOMILETICS II

Addendum

MEDITATING ON GOD'S SWORD

WHAT DOES IT MEAN TO MEDITATE ON GOD'S WORD?

HEBREW: 07742. “suwach” *to muse pensively--meditate.* & 01897. “hagah” *to murmur (in pleasure or anger); by implication, to ponder--imagine, meditate, mourn, mutter, roar, X sore, speak, study, talk, utter.*

GREEK: 3191. “meletao” *to take care of, i.e. (by implication) revolve in the mind:--imagine, (pre-)meditate.*

DICTIONARY: *to keep the mind fixed upon in a state of contemplation; to dwell on anything in thought; to think seriously; to muse; to reflect;*

SYNONYMS: *consider; ponder; weigh; revolve; study*

SCRIPTURES: Gen. 24:63; Jos 1:8; Ps 1:2; 4:4; 19:14; 39:3; 49:3; 63:5,6; 73:12-22; 77:10-12; 104:34; 119:11,15,16,23,48,55,59,78,97-99,148; 139:17,18; 143:5; 1Ti 4:13-15

SELECT ANY SCRIPTURE REFERENCE AND WRITE IT ON THE LINE:

PRAY AND MEDITATE ON YOUR VERSE OF SCRIPTURE BELIEVING THE LORD TO ILLUMINATE HIS WORD TO YOUR MIND. WRITE DOWN THE THOUGHTS AND VERSES OF SCRIPTURE AS THEY COME TO YOU ON THE LINES BELOW:

ENDNOTES

¹ From "Dictionary of Words from the King James Bible" . . New York, N.Y., 1999.